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## SYNOPSIS OF IMPORTANT ARTICLES.

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**The Muslim's Faith.\***—The common conception of Muhammadanism erroneous. In order to gain the reverent submission of two hundred millions Islam must have had some great truths to teach. These were (1) belief in a *God*, “a real, living, personal God, the Creator, the Sustainer, and the Governor of the whole human race.” Rationalism is foreign to Islam; the incarnation is not a strange thing, and the trinity was declaimed against only as Muhammad understood it. (2) Belief in a *divine revelation* made “in many portions and in divers manners.” Not only, however, was the *Torah* revealed to Moses, the *Psalms* to David, the *Evangel* to Jesus and the *Koran* to Muhammad, but Muhammad is the “‘seal of the prophets’ to the abrogation of all other religious dispensations.” (3) Belief in a *future life*, in which all men shall be rewarded or punished for the things done in the body. It is and always will be a question, how far the sensual character of heaven was to be taken literally, but the hell of the Koran is one of literal fire. (4) Belief in *salvation by faith*, defined by theologians as “the confession of the lips, and the confidence of the heart.” Yet every inducement was held out to lead men to the performance of good deeds. The moral code was definite and very strict. (5) Belief in a *sacrifice*, the great central feast of Islam being a day of sacrifice, a witness, though unconscious that “without the shedding of blood there is no remission.” The missing link in the Muslim's creed is the crucifixion of Christ. (6) Belief in *prayer*; five times a day he adores God and seeks forgiveness and guidance; these prayers formal perhaps, but not more so than those of millions of so-called Christians. And there is scarcely a sentence in the whole liturgy which a Christian might not utter. It is a matter for thankfulness that in a day when prayer is scoffed at, Islam teaches its reality to so many millions. (7) Belief in the *absolute predestination* of good and evil. “From the beginning God created one family for Paradise and another for hell. Hence the fatalism which enervates and demoralizes the social and national life of all Muslim people.” (8) Belief in the *second coming of Christ*, not taught definitely in the Koran, but referred to frequently in the Traditions. (9) Belief in the *need of divine grace*; a prayer recited forty times a day begins, “Guide thou us in the straight path, the path of those to whom thou art gracious.” In dealings with Muhammadans, use should be made of the great truths which they already possess. Here is a basis upon which a superstructure may be erected. The method of attack is wrong and will prove futile. It is not the method employed either by Christ or by the Apostles. Muhammadanism has failed to regenerate men; so does Judaism. Both have failed simply because they were not Christianity.

A clear, and direct presentation of facts little known and less appreciated. If it is a true one, and the author is an authority, the suggestions which he makes concerning one of the great problems of the age would seem to be of a most practical character.

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\* Rev. Thomas Patrick Hughes, M. R. A. S., Lebanon Springs, New York. *The Andover Review*, July 1888. Pp. 23-35.